DOCUMENT RESUME

ED 145 710 FL 008 985

AUTHOR Scebold, C. Edward
TITLE Seminars on International Education for State Foreign Language Supervisors, September 1972 and April 1973. Final Report.
INSTITUTION Modern Language Association of America, New York, N.Y.
SPONS AGENCY Bureau of Postsecondary Education (DHEW/OE), Washington, D.C. Div. of International Education.
PUB DATE Sep 73
CONTRACT OEC-0-72-2489
NOTE 63p.

EDRS PRICE MF-$0.83 HC-$3.50 Plus Postage.
DESCRIPTORS Cross Cultural Studies; *Cultural Awareness; Cultural Differences; *Cultural Education; Cultural Traits; Higher Education; *International Education; *Language Instruction; Language Teachers; Secondary Education; *Second Language Learning; *Seminars; State Foreign Language Supervisors; Teaching Methods
IDENTIFIERS National Defense Education Act Title VI

ABSTRACT

The Modern Language Association conducted two special seminars on international education designed especially for the information of state foreign language supervisors and consultants. The seminars were held on September 28-29, 1972, and April 5-6, 1973. This report gives the agendas for both seminars, a list of the participants, and a discussion of results and participants' reactions. Appendix A includes a position paper presented at the spring seminar by Frank M. Grittner entitled "A Cultural Approach to the Teaching of Foreign Languages." Appendix B includes a proposal (based on the recommendation of the participants in the seminars) by C. Edward Scebold entitled "Program to Develop Culture-Based Second-Language Competency." (CFM)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

TITLE VI, NDEA
Sec. 602

ED145710

FINAL REPORT

Contract No. OEC-0-72-2489

C. Edward Scebold
Modern Language Association of America
62 Fifth Avenue
New York, New York 10011

SEMINARS ON INTERNATIONAL EDUCATION FOR STATE FOREIGN LANGUAGE SUPERVISORS

SEPTEMBER 1972 AND APRIL 1973

September 1973

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Office of Education
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND THE ERIC SYSTEM CONTRACTORS."

FL008985

U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

Office of Education

Institute of International Studies

FINAL REPORT

Contract No. OEC-0-72-2489

SEMINARS ON INTERNATIONAL EDUCATION FOR STATE FOREIGN LANGUAGE SUPERVISORS

SEPTEMBER 1972 AND APRIL 1973

C. Edward Scebold
Modern Language Association of America
62 Fifth Avenue
New York, New York 10011

September 1973

The research reported herein was performed pursuant to a contract with the U.S. Office of Education, Division of International Education, under the Authority of Title VI, Section 602, N.D.E.A. Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

Office of Education

Institute of International Studies

I. Program

In keeping with the general aims of the MLA's contract project, "A Study of the Need for Foreign Language Study in American Society During the 1970's," and in response to numerous requests and suggestions from responsible leaders of the profession, the MLA proposed to conduct two special seminars on international studies designed especially for the information of state foreign language supervisors and consultants, a group long perceived as one of the most useful in the profession from the point of view of its awareness of trends and its ability to mediate between the needs and experience of classroom teachers on the one hand, and the research findings and conceptual development of the professional leadership on the other.

Upon award of the contract, responsibility for the organization of the seminars was entrusted to Mr. C. Edward Scebold in his dual function as a member of the foreign language staff of MLA and as Executive Secretary of the American Council on the Teaching of Foreign Languages (ACTFL). Virtually all of the state supervisors in the United States -- and in fact all those who eventually participated in the seminars -- were active members of ACTFL and thus in regular communication with Mr. Scebold and the officers of ACTFL. They were consulted at various stages in the preparation of the seminars and demonstrated the value of the project through their active participation and lively feedback.

The first Seminar on International Education was held at MLA headquarters on 28-29 September 1972. In his official communication with the participants, Mr. Scebold stated the objectives of the seminar as follows:

(1) To provide an opportunity for discussion of the importance and potential of international studies as an integral part of the curriculum of the elementary and secondary schools;

(2) To begin exploration with the present state supervisors into the possibilities for expanding their responsibilities to include international education and ethnic studies;

(3) To develop interest in initiating programs in international studies

(4) To determine group interest in a possible follow-up group project of study/travel abroad for state supervisors, possibly to include intensive language study.

The agenda for the first two-day Seminar was as follows:

Thursday, 28 September 1972

1. Introduction and Orientation. C. Edward Scebold, Executive Secretary, ACTFL.
2. Programs of the U.S.O.E. Institute of International Studies in Language and Area Studies and World Affairs. Dr. Richard T. Thompson, Director, Division of Foreign Studies, IIS, U.S.O.E.
3. Group S(t)imulation. Dr. Barry Beyer, Professor of History, Carnegie-Mellon University.
4. Evolving a Conceptual Framework. Dr. John Carpenter, Educational Specialist, IIS, U.S.O.E.
5. The Program for Chief State School Officers. Kenneth C. Madden, Superintendent of Public Instruction, State of Delaware, and Edward Meador, Special Assistant to the Associate Commissioner for International Education, IIS, U.S.O.E.

Friday, 29 September 1972

6. Reports on Programs in Progress
   a. ACTFL/Far West Laboratory Survey of Innovative Curriculum in Foreign Languages. F. William Love, Project Director.
   b. ERIC Clearinghouse on Languages and Linguistics. Warren C. Born, Director, MLA/ERIC.
   c. The Experiment in International Living. Susan Edelman, Director, New York Office, Experiment in International Living.
   d. National Council for Social Studies. H. Thomas Collins, Director, Schools Program, Center for War/Peace Studies.
7. Designing a Program for State Foreign Language Supervisors. Open discussion.

In preparation for the Seminar, participants were urged to read the following materials:

1. Richard T. Thompson, "Modern Foreign Language Teaching in the Uncommonly Taught Languages," in Dale L. Lange, ed., Britannica Review of Foreign Language Education, vol. 3 (Chicago: Encyclopedia Britannica, Inc., 1970), 279-309 pp.
2. Paul Bohannan, "Our Two-Story Culture," Saturday Review of Science (2 September 1972), 40-41.
3. "Asian Studies in American Secondary Education: A Report on Two Conferences," unpublished paper distributed by ACTFL.

The second Seminar on International Education was held at MLA headquarters on 5-6 April 1973. Although the objectives of the Seminar remained the same as those for the September meeting, the program of the April Seminar was substantially different from that of its predecessor. Its agenda was as follows:

Thursday, 5 April 1973

1. Introductions and Orientation. C. Edward Scebold, Executive Secretary, ACTFL.
2. Discussion of Position Paper by Frank Grittner (attached; see Appendix A); statement of ACTFL's current position on International Education.
3. Reports on Programs in Progress
   a. ACTFL/Far West Laboratory Survey of Innovative Curriculum in Foreign Languages. F. William Love, Project Director.
   b. ERIC Clearinghouse on Languages and Linguistics. Warren C. Born, Director, MLA/ERIC.
   c. The Experiment in International Living. Barbara Gutschenritter, Regional Representative for the New York Office, Experiment in International Living.
   d. The Center for War/Peace Studies. Elizabeth Burke, Director, Schools Program, Center for War/Peace Studies.
4. A Broader Cultural Approach: Dr. John Carpenter, Educational Specialist, IIS, U.S.O.E.
5. Strategy: Culture in the Foreign Language Classroom. Helene Z. Loew, Half Hollow Hills High School, New York.
6. Report on Maryland Project: Ann Beusch, Foreign Language Supervisor, State of Maryland.

Friday, 6 April 1973

7. Domestic Resources: Ethnicity and the Development of Bilingual Programs. Armando Rodriguez, Associate Commissioner, U.S. Office of Education.
8. International Resources: Reaching Beyond the Bounds of the Traditional Classroom. Stanley Thom, College of Mount St. Joseph-on-the-Ohio.
9. Strategies, Materials, and Resources for Social Studies. Frances Link, Curriculum Development Associates.
10. The Broader Cultural Approach: An Ideal Program. Open discussion.
11. Designing a Program for State Foreign Language Supervisors. Dr. Richard T. Thompson, Director, Division of Foreign Studies, IIS, U.S.O.E.

In preparation for the second Seminar, participants were sent the following reading materials:

1. Richard T. Thompson, "Modern Language Teaching in the Uncommonly Taught Languages,"in Dale L. Lange, ed., Britannica Review of Foreign Language Education, vol. 3 (Chicago: Encyclopedia Britannica, Inc., 1970) pp. 279-309.
2. John Troyanovich, "American Meets German -- Cultural Shock in the Classroom," Die Unterrichtspraxis, 5, 2 (1972), 67-79.
3. Nelson Brooks, "Parameters of Culture," /Connecticut/ FL News Exchange, 19, Special Supplement (Feb. 1973), 1-7.
4. Frank Grittner, "A Position Paper for the Spring Seminar on International Studies" (copy attached; see Appendix A).

5. John Carpenter and Galo Plaza, The Intercultural Imperative, (unpublished paper).
6. Working Papers of the Task Force for Schools Travel/ Study Programs Abroad, New Hampshire Department of Education.

II. Participants

The following persons participated in the fall Seminar on 28-29 September 1972:

State Supervisors

Sister Marie Celeste, Ph.D.
Assistant Director, Foreign Languages
316 South Second Street
Springfield, Illinois 62706

David T. Chestnut
Coordinator, Division of Languages
Pennsylvania Dept. of Education
Box 911
Harrisburg, Pennsylvania 17126

Keith Crosbie
Supervisor of Foreign Language Programs
Office of State Supt. of Public Instruction
Old Capitol Building
Olympia, Washington 98504

Homer B. Dyess
Supervisor of Foreign Languages
State Department of Education
PO Box 44064
Baton Rouge, Louisiana 70804

Percy Fearing, Consultant
Modern Foreign Languages
State Department of Education
St. Paul, Minnesota 55101

Dr. Robert Gilman, Chairman
Nominating Committee/College of Education
Dept. of Secondary Ed./Univ. of Nevada
Reno, Nevada 89507

Robert Goslin
Modern Foreign Languages Consultant
Box 6
Middlebury, Vermont 05753

Frank M. Grittner, Foreign Language Consultant
Wisconsin Dept. of Public Instruction
126 Langdon Street
Madison, Wisconsin 53702

S. R. Lacher, Foreign Language Consultant
Dept. of Public Instruction
Bismarck, North Dakota

Mrs. Tora T. Ladu
Director, Division of Languages
State Dept. of Public Instruction
Raleigh, North Carolina 27602

Kenneth A. Lester, Consultant
in Foreign Languages, ESOL, Bilingual Ed.
State Dept. of Education
PO Box 22-9
Hartford, Connecticut 06115

Donn McCafferty
Chief of Secondary Education
Department of Education
Montpelier, Vermont 05602

Alicia C. Ortiz
Supervisor of Foreign Languages
Lindberg Bay 13A
PO Box 779
St. Thomas, Virgin Islands 00801

Helen V. Saunders
Program Specialist, Modern Foreign Languages
State Dept. of Education
Capitol Building B-318
Charleston, West Virginia 25305

Paul Hilaire
Consultant, Modern Foreign Languages
Division of Curriculum and Instruction
Department of Education
225 West State Street
PO Box 2019
Trenton, NJ 08625

Consultants

Dr. Barry Beyer, Department of History, Carnegie-Mellon University

Mr. Warren Born, Director, ERIC Clearinghouse on Languages and Linguistics

Dr. John Carpenter, Educational Specialist, U.S.O.E.

Mr. H. Thomas Collins, Director, Schools Program, Center for War/Peace Studies

Ms. Susan Edelman, Director, New York Office, Experiment in International Living

Mr. F. William Love, Project Director, Far West Lab Survey, ACTFL

The Honorable Kenneth C. Madden, Superintendent of Public Instruction, Delaware

Mr. Edward Meador, Special Assistant to Associate Commission for International Education, IIS, U.S.O.E.

Mr. C. Edward Scebold, Executive Secretary, ACTFL

Dr. Richard T. Thompson, Director, Division of Foreign Studies, IIS, U.S.O.E.

Participants in the spring Seminar, 5-6 April 1973, were:

State Supervisors

Mr. Terry Bastian
State Department of Education
Boise, Idaho 83701

Ms. Ann B. Beusch
Specialist in Foreign Languages and ESOL
Maryland State Dept. of Education
600 Wyndhurst Avenue
Baltimore, Maryland 21210

Mr. William O. Clapper
State Department of Education
Jefferson Building
PO Box 480
Jefferson City, Missouri 65101

Mr. David E. Cox
Assistant Supervisor of Foreign Languages
State Department of Education
Richmond, Virginia 23216

Mrs. Joanna B. Crane
Supervisor of Foreign Languages
State Department of Education
Montgomery, Alabama 36104

Mrs. King T. Eddings
Foreign Language Consultant
State Department of Education
State Office Building
Atlanta, Georgia 30334

Mrs. Caro Feagin
Foreign Language Consultant
State Department of Education
State Office Building
Atlanta, Georgia 30334

Mr. Percy Fearing
Modern Foreign Languages
State Department of Education
St. Paul, Minnesota 55101

Ms. Clara Gregory
Spanish Consultant
Division of Program Development
Texas Education Agency
201 East Eleventh Street
Austin, Texas 78701

Ms. Augustine McPhail
State Department of Education
Box 771
Jackson, Mississippi 39205

Mr. Melvin Nielsen
Foreign Language Consultant
Department of Education
233 South 10th Street
Lincoln, Nebraska 68508

Consultants

John Carpenter, U.S.O.E.

Elizabeth Burke, Center for War/Peace Studies

Barbara Gutschenritter, Experiment in International Living

Frances Link, Curriculum Development Associates

Helene Loew
Half Hollow Hills High School, Dix Hills, New York

Jorge Perez Ponce
American Association of Junior Colleges

Stanley Thom, College of Mount St. Joseph-on-the Ohio

Richard Thompson, U.S.O.E.

III. Results

A consensus statement, prepared by Tora Ladu (North Carolina state Department of Public Instruction) was issued by the September 1972 Seminar:

> Participants in the ACTFL/USOE Seminar on International Education agree that the role of active leadership in international education is a part of the responsibility of every state supervisor of foreign languages, in cooperation with state supervisors of social studies, English/language arts, and cultural arts.

Following each Seminar, participants were also asked to provide written reactions and statements suggesting future priorities. More than one-half of all participants responded with lengthy and thoughtful statements. It was generally agreed that:

1. There is a good possibility of implementing a language-area studies approach in a relatively large sampling of high schools across the nation to test the feasibility of a cultural approach to foreign language instruction, provided that a specific curriculum is worked out ahead of time, including specific plans and resources for implementation.
2. It is possible to locate teacher education programs which will restructure their courses in such a way as to prepare teachers for a new approach to foreign language instruction, if a specific plan is presented for implementation, together with a listing of the teaching competencies desired. Funding of one or more pilot programs would be highly desirable.
3. Through a concerted effort at the national level, the "college prep" syndrome can be broken. This syndrome exists in many states and exerts a limiting influence on curricular change in the high school program.
4. International education seems to offer a promising framework for arriving at some kind of a definition of what the cultural approach to foreign language instruction is and how it can be implemented.

In addition, participants were asked to discuss the value of the Seminars in terms of the objective/goal for teaching foreign languages which they had in mind prior to attending the Seminars and their articulation of the same objective/goal afterward. The following two comments are illustrative.

When I first started the Seminar, I could no longer, as in the past, envisage competence in the four skills of a foreign language and awareness of cultural complexities as ends in themselves. I felt that the specific objectives of foreign-language programs must grow out of the broad and changing general goals of education if, at long last, foreign language programs were ever to be integrated firmly into the total curriculum. I felt that specific objectives in foreign languages needed to be weighed in the light of such broad goals as enhanced self-awareness, understanding of social and economic processes and problems, enlightened choice of vocational and avocational opportunities, and so on.

The Seminar only served to reinforce the above convictions. I also began to envisage more clearly an integrated, articulated curriculum beginning with bilingual education in kindergarten and expanding to include international education and broader interdisciplinary programs beginning at the middle school level. Career education might be integrated at this level also since, increasingly, young people will have to be made aware of occupations in fields that are international as well as national in scope. The foreign-language profession will have to press vigorously for this type of integrated and articulated program in the years ahead.

-- Ann A. Beusch
Maryland State Department
of Education

/My goal at the beginning of the conference was/ ...to afford each student the opportunity to gain an appreciation for what it means to "communicate" in another culture in the total sense of the word, including an awareness of values and patterns of daily living.

My ... statement (at the conclusion of the Seminar) did not involve a change in ideology, but in direction: To develope a broad-based, open-ended curriculum which will enable the student to learn more about those aspects of the target culture which at the outset relate directly to his individual interests and values.

I believe that student motivation is the real key to the success or failure; with it our defenses and ideologies make sense; without it they are not really considered. We need a humanized, value-oriented curriculum, one which will foster responsible decision-making.

--Melvin Nielsen, Foreign Language
Consultant, Nebraska Department

More specifically, based on the recommendation of the participants in the Seminars, a proposal which sought support for a program to develop culture-based second language competency was prepared and

submitted to the Institute of International Education (copy attached; see Appendix B). Following review by field readers, the proposal was returned to ACTFL for revision. However, an integral part of the proposal was a follow-up Seminar in Egypt, and the rapidly deteriorating political situation in the Middle East in 1973 made pursuit of the project impossible at that time.

Subsequent to the project, numerous ACTFL activities have continued to focus on international education, particularly from the standpoint of the teaching of culture. A two-day pre-conference workshop and various convention sessions dealt with this topic during the 1976 ACTFL Tenth Annual Meeting in New Orleans, Louisiana. At present, various initiatives relating to the funding of workshops dealing with various facets of foreign language curriculum revision are being pursued. International education (see the comments by Ann Beusch and Melvin Nielson above) is one vital component of this thrust.

APPENDIX A

A CULTURAL APPROACH TO THE TEACHING OF FOREIGN LANGUAGES

A Position Paper for

The Spring Seminar on International Studies

The American Council on the Teaching of Foreign Languages

in Cooperation with

The Association of Departments of Foreign Languages,
The ERIC Clearinghouse on Languages and Linguistics,
And the USOE Institute of International Studies.

Frank M. Grittner
Specialist, Foreign Language Education
Department of Public Instruction
126 Langdon Street
Madison, Wisconsin 53702

March 1973

FOREWORD: TOWARD A DEFINITION OF CULTURE

The definition of the term "culture" is still an open question. Nelson Brooks, for example, makes a distinction between the words "culture" and "civilization." In his words:

> CULTURE. Culture is the distinctive life-way of a people, whether tribesman, townsmen or urbanites, who are united by a common language. The dual nature of culture links the thoughts and acts of the individual to the common patterns acceptable to the group. The community provides rules and models for belief and behavior, and these cannot be disregarded by the individual without penalty. The totality of the culture is the pervading medium that gives meaning to each individual's acts, yet his capacity for innovation, choice and rejection is never lost sight of.
>
> CIVILIZATION. Civilization is the flowering of the cultural life-way of a people into varied and refined patterns of thought, belief, action and esthetic expression which offer wide scope for the perfecting of individual talent and for involved and highly integrated achievement through joint communal effort. Grafted upon culture, civilization tends to enrich the existence of all members of the community, but it also tends to permit the exploitation of the weak by the strong.

I have deliberately tried to make these definitions as compact, as fierce and as bloodless as the usual scientific definition is supposed to be. But there are more relaxed, more amiable and less forbidding descriptions of our two terms that the reader may find congenial and useful. First, AN ANALOGY: Culture is the root, the stem and the branch, while civilization is the branch, the leaf and the blossom. The interdependence of culture and civilization is unquestioned, but their discernible differences are too fundamental to be disregarded. FURTHER DISTINCTIONS: Civilization is a configuration assumed by the patterns of culture, achieved slowly and with difficulty, and easily lost. (Consider the guns of August, 1914.) It is characterized by a masculine dynamism, strength, inventiveness and ambition, and by a feminine penchant for orderliness, taste, decency and decorum. Whereas CULTURE has no other opposite than death and annihilation, CIVILIZATION has a most real opposite: barbarism and savagery. War, cruelty, crime and hypocrisy, whether manifested by a group or individual, are admittedly cultural, but we cannot call them civilized. CULTURE accompanies us as constantly as the air we breathe; CIVILIZATION is a height we rise to, a stance we assume from time to time and maintain as best we can; CULTURE relates us to our environment, to our animal life, and to each other; CIVILIZATION encourages us toward gentility, refinement, higher aspiration. CULTURE establishes our emotional bonds, our beliefs and our prejudices, and imposes patterns to which we are pressured to conform. CIVILIZATION sanctions freedom of thought and expression and urges a relaxation of too limiting restraints.*

*From FL News Exchange, Vol. XIX Special Supplement, Connecticut State Department of Education, February, 1973.

Others do not find it necessary to make so sharp a distinction between the terms "culture" and "civilization." For example, Troyanovich--using Edward T. Hall's "Map of Culture" as the basic mode of defining culture--tends to intermingle behaviors which would have to be considered separately under the format devised by Brooks. A few examples of how Troyanovich* employed the ten categories of Hall's "Primary Message System" to compare two cultures are given below.

1. Interaction

German Pattern	American Pattern
A. Handshake.	Smile.
B. One or two good friends.	Many friends.

2. Association

A. Patriarchal attitude toward social and professional inferiors.	Inferiors resent a patriarchal attitude and consider themselves equals off-the-job.

3. Subsistence

A. The German distinguishes between vocation and job, respecting the former and disdaining the latter.	"Job" is used indiscriminately, even in reference to a learned profession, e.g., "MLA Job Market."

4. Bisexuality

A. Directness in sexual matters.	Indirectness in sexual matters.
B. Wrinkles in a man's face make him interesting; they make a woman old.	Youth is valued equally in both sexes.

5. Territoriality

A. Prestige residential areas are in the inner city.	Prestige areas are in the suburbs.
B. The theater and opera are state or municipally supported.	The theater and opera are private enterprises.

6. Temporality

A. The school day is from 8 a.m. to 1 p.m., six days a week.	The school day is from 8:30 a.m. to 3:30 p.m., five days a week.

*See Bibliography.

7. Learning	
A. Life is viewed as a battle; one of the main purposes of early education is to armor the child to face the battle of life.	Social adjustment is primary in the early education of an American child.
8. Play	
A. Auto racing is a very popular sport; drivers "play" at auto racing on the streets and highways.	Americans take cars for granted. Their cars are built for comfort, not for fun.
9. Defense	
A. Health is valued above all other goods in this world.	Americans seek happiness above all.
B. Germans feel that they have to boil their wash to get it healthy clean.	The way a wash looks and smells is most important to an American. Cold-water washing is common.
10. Exploitation	
A. Advertising is done on pillars and in time segments of five or ten minutes on radio and television.	Advertising appears on billboards and is interjected frequently during radio and television programs.

A Cultural Approach to the Teaching of Foreign Languages*
A Position Paper

by
Frank M. Grittner
Specialist, Foreign Language Education
Department of Public Instruction
Madison, Wisconsin

Throughout the history of foreign language teaching in America there have been recurrent claims that one of the chief outcomes of foreign language instruction was a "better understanding of the foreign culture." However, there is reason to believe that, in practice, the teaching of culture in the average foreign language classroom has been something less than ideal. Some teachers have assumed that the mere learning of the sounds and language patterns of a second language constituted a significant cultural experience in and of itself. For such people, the fact that the student is learning to manipulate new sounds, new grammatical patterns and new word order arrangements is adequate evidence that he has broken through the barriers of monolingualism and monoculturalism which are so characteristic of the mindset of many Americans. There are others who contend that this is not enough; that it is, indeed, possible to develop a rather high degree of proficiency in manipulating the elements of a second language without ever penetrating into the "soul" of that language. That is, many American students may merely be using a second system of oral and written symbols to express Anglo American "realities." Examples of this would be the student of Spanish who has learned the Spanish word familia but who has in his mind only the social unit of the American suburbs, consisting, perhaps, of father, mother, two or three children,

---

*This position paper is based upon an article which appears in International-Intercultural Educational Reports, Seymour Rosen, et. al. (eds.) Washington, D.C., Institute of International Studies, U.S. Office of Education, 1973, (pp. 74-80).

a dog and a two-car garage. Another example would be the student of German who equates the word Gymnasium with the American term "high school." Even if the student's information is expanded to the point where he thinks of the Gymnasium as a "college prep high school," which issues a "diploma" called the Abitur, he is still far from understanding the role, function and significance of this particular educational institution within the framework of life in Germany.

Thus, from the standpoint of vocabulary alone, the foreign language teacher faces an enormous problem with respect to the teaching of culture. It is clearly not possible to teach all the nuances of meaning and all the emotional overtones which come as second nature to the native speaker of a language. Yet if foreign language learning is to be anything more than a troublesome secret code used to express what the student already knows, then the student must come away from the experience of foreign language learning with the firm conviction that foreign sounds express a different version of reality than do the English "equivalents." He must further come to realize that few real equivalents exist across cultures. He must be constantly alert to the fact that the semantic range of words from one culture to another is vastly different. In some cases the differences in cultural function of seemingly simple objects is so enormous as to defy all efforts at translation. For example, there is an Ashanti word which is translated as "stool." Yet in the Ashanti way of life, a stool has great significance for every individual. What the North American would consider a simple piece of furniture to the Ashnati is a mark of social standing, a vehicle for recording the important events of his life, and, after his death, it becomes a public record of his mortal existence. Stools of a given tribe are stored in a central location where professional "stool readers" can have access to them for recounting events of the past. This example helps to dramatize the enormous degree of miseducation which can result when a teacher of foreign languages attempts to convey meaning by merely matching English words or sentences with the alleged cross-cultural equivalent.

A further aspect of vocabulary lies in those areas which no equivalent forms exist. For example, in Spanish there is no word comparable to the English word for "pet." On the other hand, Spanish is much more concerned with differentiating the parts of an animal body from that of the human body. Thus, for example, while English differentiates between the animal paw and the human hand, Spanish goes further to differentiate in its vocabulary between an animal neck and the human neck, an animal leg and the human leg, etc. Does all of this have anything to do with the fact that an animal cemetery in Mexico City is as inconceivable to a Mexican as a bullfight would be to a baseball fan in Chicago?

Thus far, the illustrations have been based largely on vocabulary items. Of course, language is much more than a collection of lexical items. For example, there are phonological, morphological and syntactical patterns in many languages which reflect a structuring of reality markedly different from that of English. And, this version of reality is imposed upon the child in any culture as an automatic part of his inculturation into the patterns of his native environment. The language must relate to those patterns. If he remains monolingual (or if he learns other languages while keeping his ethnocentric biases intact) he tends to accept that language and the version of reality which it symbolizes as the norm. All other languages are seen as queer ways of expressing his own "correct" version of reality. Thus, for example, unlike the speaker of English, the native speaker of Spanish is not the agent in forgetting such things as theatre tickets or in missing a train. Instead, Spanish idiom shifts the blame to the object. In effect, Spanish expresses the idea that "the tickets forgot themselves on me," or "the train took off and left me." Also, while a North American clock or wristwatch "runs," the Spanish timepiece merely "walks" (with the verb andar). Navajo language lacks agent power in situations where European languages have it. Thus, most European languages would say that "grandfather is dying" while in Navajo it would be necessary to say something like "death is now occurring in

grandfather." In German the syntactical patterns "the dog bit the man" and "the man bit the dog" can both be used to express the same essential idea. The accusative ending on the definite article will indicate--in either word order sequence--that it was the man who was bitten rather than the dog. The lack of case endings in English mandates the syntactic pattern in which the direct object follows the verb.

The foregoing examples were given to illustrate both the complexities and potentialities of using language as a vehicle for teaching culture. It is also important to cite the dangers inherent in this approach. From the standpoint of a language teacher, one danger is that instruction might be reduced to little more than a long series of "fascinating" anecdotes about the "pecularities" of the target culture, thereby reinforcing negative stereotypes about the foreign culture and confirming the student's suspicions that "those people are really pretty funny and they do everything backwards." Also, there is the danger that the teacher and the students may overgeneralize from limited data. For example, to refer back to the examples given above, students might tend to assume that the Spanish language with its "walking clocks" and separate vocabulary items for animal parts is evidence of lackadaisical behavior and cruelty to animals among speakers of Spanish. I have personally heard persons use similar linguistic evidence to explain that "Germans are more precise" and that "Indians are closer to nature." In this regard, scholars are highly skeptical of attempts to draw specific relationships between language and culture. As Edward Sapir expressed it:

> If it can be shown that culture has an innate form, a series of contours, quite apart from subject matter of any description whatsoever, we have a something in culture that may serve as a term of comparison with and possibly a means of relating it to language. But until such purely formal patterns of culture are discovered and laid bare, we shall do well to hold the drifts of language and of culture to be noncomparable and unrelated processes. From this it follows that all attempts to connect particular types of linguistic morphology with certain correlated stages of cultural development are vain. Rightly understood, such correlations are rubbish. (Sapir, pp. 218-219)

The point here is not to discourage students and teachers from exploring the intricacies of language as a manifestation of culture, but to caution them against drawing spurious conclusions. This does not prevent the learner from examining samples of patterned behavior, linguistic or otherwise, and presenting evidence in a descriptive manner. Nor does it prevent him from making cross-cultural comparisons of language and cultural patterns. In fact, it is precisely in this area that the foreign language teacher could profit greatly from the experience and practice of the social scientist. In my opinion, the foreign language community has done very little in the way of helping students to look objectively at language as patterned cultural behavior. I have even seen a Spanish textbook which informs the student that "Spanish does it backwards." This was in reference to the Spanish placement of object pronouns before the conjugated verb. From the standpoint of teaching cross-cultural understanding, this is clearly an abomination. For it tells the student that the syntax of English is correct and that any departures from that pattern are strange and deviant. And, if the student is taught to be biased about syntax, the implication is almost inevitable that other patterns of behavior which differ from his own are also deviant and strange. How much better it would have been to present the two patterns as being of equal validity. Perhaps it would even be well to encourage the student to make his own value judgments about the relative superiority of one pattern over the other (leaving the outcome open ended with no final "one right answer" ever being supplied by an authority figure). In certain situations an American will say, "Him (I) avoid like the plague!" That syntactic pattern, which places the object pronoun before the verb, is rare in English. However, it is standard in Spanish as is the pattern which would be literally translated "To her it (I) gave." Is it any less sensible to know who the receiver of the action is prior to knowing what the action itself is? Does it fail in any way to communicate?

Might not the teaching of foreign languages be greatly enhanced if we were to develop a series of cross-cultural concepts relating to language so that the

student's knowledge of language could be developed around a relatively manageable number of insights rather than being based upon acquisition of one set of patterns after another? The four examples given below are illustrative of topics which have great potential for cross-cultural language instruction: (1) Understanding language contributes to a more complete knowledge of how the roles and characteristics of women differ across cultures (etc. for men and children); (2) An understanding of language is essential to comprehending how "world view" differs across cultures; (3) An understanding of language will help develop an awareness of social mores across cultures; and (4) An understanding of language contributes to an understanding of social class across cultures. The exploration of these and of similar propositions by a consortium of social studies and foreign language specialists might prove useful to all concerned.

To illustrate how one of the topics above has been applied to the classroom situation, I cite the example of a workshop activity used in connection with teacher inservice efforts. The purpose of the activity was to pursue the topic of the role of women in a Spanish-speaking culture as contrasted with the role of women in the local community in the United States where the students happen to live. The procedures were as follows: First, eight questionnaire items were taken from a poll which had recently been administered to young men and women in Mexico. (See Appendix A.) This poll had to do with perceptions of young Mexicans relative to the characteristics and roles of women in their society. Second, the poll was administered to all Spanish students in the school district and to local teachers. (Students and teachers were not allowed to see the responses given by the young Mexicans until after all questionnaires had been returned.) Third, the results were used in advanced Spanish classes of the school district to discuss, in Spanish, the attitudes revealed by the various patterns of responses in the two cultures. (At beginning and intermediate levels, discussion of the topic would probably have to be in English.) Among the ideas which can be drawn

out from the students are: (1) Not all Mexicans agree on all topics; that is, there is no single stereotyped Mexican attitude toward women with regard to these particular categories. (2) In some cases, there is more divergence of opinion across generations than across cultures; that is, a large percentage of young people in both cultures are in closer agreement with each other on certain issues than they are with the American teachers. (3) On certain issues, there are strong differences across cultures. (Table I contains four of the items on which these stronger differences of opinion occurred.)

Table I

The Role of Women in Society: Sample Results

	Men			Women		
	Yes (%)	No (%)	Don't Know (%)	Yes (%)	No (%)	Don't Know (%)
Item: Is the place of women in the home?						
Mexican young people	91	6	3	90	7	3
American young people.	31	45	24	27	54	19
American teachers.	66	17	17	32	64	4
Item: Are men more intelligent than women?						
Mexican young people	44	44	12	23	60	17
American young people.	17	57	26	6	79	15
American teachers.	4	79	17	4	96	0
Item: Do you think the majority of married men have mistresses?						
Mexican young people	51	33	16	63	17	20
American young people.	26	52	22	10	57	33
American teachers.	0	83	17	10	82	8
Item: Do you think it is proper for a girl to go out alone with her boy friend?						
Mexican young people	35	56	9	34	55	11
American young people.	74	17	9	85	8	7
American teachers.	66	34	0	91	9	0

A similar approch has been used in a university French class by adapting opinion polls from L'Express dealing with the following topics: "Money in Your Life," September 4-10, 1972; "Love," March 6-12, 1972; "Women's Liberation," May 8-14, 1972. (See Appendix B for sample items from one of these polls translated into English.) The results of comparing their own attitudes with those of French young people were remarkable in terms of the high level of animated student discussion (in French) which these topics produced. (See Table II for sample results.)

Table II

The Value of Money: Sample Results

	French Youth	American Youth
Item: What does money represent for you?		
Pleasures: buying what you want	56%	34%
Security.	22%	43%
Etc.		
Item: Choice of career: what is the most important factor?		
Interesting work.	57%	52%
Job security.	23%	3%
High pay.	9%	32%
Etc.		
Item: With more money, what would you buy first?		
Car	22%	21%
Put in savings account.	19%	44%
Etc.		

One of the outcomes of this kind of cross-disciplinary learning activity might be to provide a new structure for the teaching of foreign languages in America the focus of which would be more heavily on the cultivation of attitudes and the development of value systems which relate to a pluralistic world. As Michael Bakalis has expressed it:

> Our efforts in the realm of human understanding will be futile if we are unable to instill in students an empathy for the differences in people, not only in the United States, but in other cultures as well. It is extremely important that we understand the reasons for human behavior that is different from our own even though we do not choose to adopt that behavior. As we strive to appreciate the differences in people, we must also perceive the ways they are similar. (Seelye, p. 5)

An approach which has bicultural understanding as a basic purpose need not preclude the learning of language as a communicative skill. On the contrary such an approach could add relevance and purpose to language learning which--as dropping enrollments show--may presently be on shaky ground. However, a cultural approach would cast serious doubts upon much of the present practice in foreign language teaching which tends to orient instruction at the secondary school level to the needs of a relatively small number of literary specialists in higher education. In combination with various factors (including the students' socio-economic background), this elitist focus of the foreign language program has tended to exclude a majority of American students from the study of a second language. However, if it is true, as many have claimed, that foreign languages have an essential contribution to make to life in multi-ethnic America, then foreign language study of the right sort must be available to everyone. As Robert Mead has expressed it:

> I believe that foreign languages are for all students, from FLES through graduate school, and that all students should have an opportunity to study them to the limit of their ability. I believe that a liberal education consists in helping the student to gain some understanding of each of the great fields of human knowledge and of their interrelations, and I believe that all students should strive toward this goal. Since foreign language study is a key to the understanding of another way of life as well as the best means of ending one's own cultural parochialism, and since better intercultural understanding is, in my opinion, a vital ingredient of a liberal education in today's unquiet world, it follows that language study is an essential part of such a liberal education, and one which should not be denied to any student. (Robert Mead, Jr., University of Connecticut, quoted from the Arkansas Foreign Language Newsletter, Vol. IV, No. 1.)

These are, indeed, fine words. But over the past half century we have heard many such statements about the potential contributions of foreign language study to international understanding and to developing empathy for other peoples. A former commissioner of education has stated that:

> This argument, that wider cultural exposure will help our international relations, stresses both national purposes and international amity. Perhaps the most important reason for bicultural programs, however, is not international but domestic--our relations with each other here at home. The entire history of discrimination is based on the prejudice that because someone else is different, he is somehow worse. If we could teach all our children--black, white, brown, yellow and all the American shades in between--that diversity is not to be feared or suspected, but enjoyed and valued, we would be well on the way toward achieving the equality we have always proclaimed as a national characteristic. (Harold Howe II, quoted in Grittner, p. 16)

The question might well be raised as to whether foreign language study does in reality have anything to contribute to such noble ends. Is it not possible to do the job just as well in the regular social studies program? After all, there are more than 3000 identified world languages. Clearly, it is futile to attempt to teach on a broad scale even a small sampling from each of the major language families. On the other hand, it may be short-sighted of Americans (and it may even appear chauvinistic to other nations) to continue teaching international education solely by means of a monolingual social studies program. Just as the social studies specialist may be able to provide a conceptual dimension which is now lacking in many foreign language programs, perhaps the foreign language specialist can add a dimension that is almost totally neglected in the usual social studies program. The well-designed foreign language program does have something to offer. It can provide the American student with a direct experience in the language of another culture. The lack of this element in the social studies curriculum may be a serious form of student deprivation. For Sapir has suggested that language is "the most significant and colossal work that the human spirit has evolved--nothing short of a finished form of expression for all communicable experience. . . . Language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations." (Sapir, p. 222) If this is true, surely some significant contact with a second language is an important educational experience for all young people. The question today is how to make that experience relevant and accessible to all

American students. At present, the trend is in the other direction; students are, in increasing numbers, tending to avoid the study of language. Perhaps it is time now to begin refining and implementing some of the models which already exist for a cultural approach to foreign language instruction. These emerging models do not omit literature and language acquisition. However, in contrast to traditional practice among foreign language curriculum makers, the new models tend to treat these belletristic aspects of culture as important threads in the fabric of the target culture rather than as the chief goal and culminating experience of the instructional program.

One of the chief goals of the foreign language program (as well as the social studies program) is, after all, the same: Both relate to improved understanding of the self through knowledge of the other. As Russell Mosely expressed it last month in a statement to the Executive Board of the World Council for Curriculum and Instruction:

> I am growing increasingly aware of a paradox. Culture hides much more than it displays, and oddly enough it obscures most effectively from its own participants. The ultimate challenge is to know your own. If only all could eventually reach this level through empathetic understanding! For example, people in the developing nations see us misshaping the natural environment, waging war, and zooming through space. We also tend to appear assertive and loud. However, we continue to protest most vehemently that peace is our goal. Perhaps we do not have the inner dimensions we claim. It may be that getting "inside" others who have a slower and gentler way about them will be just what is needed. Our young people are clamoring for humanizing experiences. The one sure way may be in joining with them to discover, in the words of a Fulbright fellow to India, ". . . a new and softer music of the inner life."
>
> The most powerful force we can unleash for world survival may be getting "inside" other peoples. To do this we must begin with caution and humility, but we must begin increasingly each day to know others, not as enemies or strange raw fish eaters, but as fellow humans trying to survive and flourish physically, emotionally, and spiritually. In this we then can be receivers as well as givers for in knowing the culture . . . of others, we can translate new meanings into our own way of life. This emphasis in our classrooms is imperative.*

*"Some Thoughts as to the Goals and Activities of the World Council for Curriculum and Instruction," statement delivered March 17, 1973, in Minneapolis, Minnesota.

Bibliography

Anthropological Curriculum Study Project (ACSP). History as Culture Change: An Overview: Teaching Plan. Macmillan, New York, 1968.

Barrutia, Richard. Overcoming Cultural Barriers. FORUM 6 (December 1967). Available from ERIC Documentation Service, U.S. Office of Education, Washington, D.C. (ED 019 901).

Brooks, Nelson. "Teaching Culture in the Foreign Language Classroom." Foreign Language Annals, 1 (1968) 204-217.

Burger, Henry G. Ethno-Pedagogy: A Manual in Cultural Sensitivity, with Techniques for Improving Cross-Cultural Teaching by Fitting Ethnic Patterns. Southwestern Educational Laboratory, Albuquerque, New Mexico, 1968. Available only from ERIC Documentation Service, U.S. Office of Education, Washington, D.C. (SP 001 971).

Carroll, John B., ed. Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf. Massachusetts Institute of Technology Press, Cambridge, 1956.

Grittner, Frank M. "Pluralism in Foreign Language Education: A Reason for Being," in Dale L. Lange (ed.), The Britannica Review of Foreign Language Education, Vol. 3, 1971.

Hoijer, Harry, ed. Language in Culture: Conference on the Interrelations of Language and Other Aspects of Culture. University of Chicago Press, 1954.

Howe, Harold II. "Cowboys, Indians and American Education." TESOL Newsletter, 2:iii (May 1968) 3-6.

Lado, Robert. Linguistics Across Cultures: Applied Linguistics for Language Teachers. University of Michigan Press, Ann Arbor, 1957.

Ladu, Tora T. et al. Teaching for Cross-Cultural Understanding. Department of Public Instruction, Raleigh, North Carolina, 1968.

Morain, Genelle Grant. "French Folklore: A Fresh Approach to the Teaching of Culture." The French Review, 41 (April 1968) 675-681.

Sapir, Edward. Language: An Introduction to the Study of Speech. Harcourt, Brace and World, New York, 1921.

Seelye, H. Ned, ed. Teaching Cultural Concepts in Spanish Classes. Office of the Superintendent of Public Instruction, Springfield, Illinois, 1972.

Singer, Milton. "On Understanding Other Cultures and One's Own." The Journal of General Education, 19 (1967) 1-23.

Troyanovich, John. "American Meets German: Cultural Shock in the Classroom." Die Unterrichtspraxis, 2 (1972) 67-79.

Wallace, Anthony F.C. Culture and Personality. Random House, New York, 1961.

MEXICAN WOMANHOOD: ROLES AND CHARACTERISTICS

FAMILY ROLES

1. McGinn, Noel, J., "Marriage and Family in Middle Class Mexico," Journal of Marriage and Family (August 1966), pp. 305-313.

   The article deals with the Mexican teenage boy and girl during the period of Noviazgo. The noviazgo prepares a girl to be a wife. The age of courtship begins about fourteen or fifteen for the novia. The fellow may be much older. This is the time the young Mexican male trains the immature girl to be his future wife according to his wishes.

   The courtship may last five years or more. The novia is accompanied by a chaperone on dates in which the male uses rich language and music ("cantinflismo") to woo his girl and to bring out her beauty. The custom of chaperoning exists with definite function. A young Mexican girl is being raised to believe she fulfills herself as wife and mother. Thus the power of sexual attraction being so great, the chaperone remains to maintain the girl's reputation.

   Since the Mexican culture places a high value on manliness, and since having a working wife is considered unmanly, middle class Mexican men are expected to seek a firmly established economic future before marriage.

   The most dramatic aspect of marriage relationships is the reversal of roles of importance for the girl. Before marriage the novia is queen; after, she is treated little better than a slave.

   The article contains a very interesting presentation of Mexican and American customs related to marriage.

2. Peñalosa, Fernando, "Mexican Family Roles," Journal of Marriage and the Family (Vol. XXX, November 1968), pp. 680-9.

   Females are submissive to males; younger people are submissive to older people.

   The husband-wife relationship is characterized by dominance-submission, with an emphasis on the husband's manliness or "machismo." The sexual relationship is not close. The wife role of exaggerated femininity is called "hembrismo."

The father-son relationship tends to be distant, respectful, and frequently severe. The son is unable to identify successfully with the father. At first he identifies with the mother but is rejected at the birth of the next child. The mother helps to prepare the boy for dominance and independence and even to rebel against her moral teachings and her personally.

The father tends toward a possessive attitude toward all the women in his household. Thus he is jealous of his daughter's suitors. Otherwise the father-daughter relationship is distant though relatively conflict free.

Mother-daughter relationship is the closest of the four parent-child relationships. Mother transfers domestic responsibilities to the daughters as soon as practicable, and the daughters assume early a satisfactory identification with the mother.

Younger siblings are taught to be respectful to older siblings, but especially the girls must learn their inferior status vis a vis the boys.

Sister-sister relations remain close throughout life. Brother-sister incestuous feelings are not uncommon.

3. Stenhing, M., Morales, M.L., "Relationship of Birth Order to Affiliation and Achievement in Mexico and the United States," Memorias (XI Congreso Interamericano de Psicologia, Mexico, December 1967, Vol. One, [illegible] 14).

First-born children from Austin, Texas had higher achievement scores. First-born children in Mexico City had high affiliation scores.

Cosmos del respeto en la sociedad mexicana
(Mujeres estudiantes de las preparatorias)

Categorias cuantitativas	Categorias cualitativas							
	Edad sexo	Familia inmediata	Familia colateral	Amigos	Vecinos	Ocupaciones	Posicion economica	Datos varios
Alto respeto	Mujeres edad avanzada Hombres edad avanzada Hombres maduros Mujeres maduras	Mamá Papá Hermano mayor Hermana mayor	Abuelos Tíos Tías Abuelas Primos de mayor edad Primas de mayor edad	Amigas de mayor edad Amigos de mayor edad	Vecinos de mayor edad Vecinas de mayor edad	Profesores Jefes Sacerdotes Policias Filósofos Doctores Escritores Intelectuales Ingenieros Obreros Licenciados Músicos Obreros especializados	Gente de clase media Gente pobre Gente de clase popular	La Constitución Gente que trabaje bajo sus órderes Condiscipulos
Respeto medio	Jóvenes Mujeres jóvenes Muchachos Muchachas	Hermana menor Hermano menor	Primas de menor edad Primos de menor edad			Sirvientes Ministros Protestantes Actores Artistas	Gente rica Limosneros	Sus iguales
Poco respeto	Niñas Niños Bebes (niñas) Bebes (niños)			Amigas de menor edad Amigos de menor edad	Vecinos de menor edad Vecinas de menor edad			

Diaz-Guerrero, Rogelio, Estudios de psicologiá del mexicano (Mexico, D.F.: Editorial F. Trillas, S.A., 1968), p. 34.

PREMISAS SOCIOCULTURALES (VALCRES)

	Hombres			Mujeres		
	Sí %	No %	No sé %	Sí %	No %	No sé %
1. ¿Es para Ud. la madre el ser más querido que existe?	95	3	2	86	10	4
2. ¿Cree Ud. que el lugar de la mujer es el hogar?	91	6	3	90	7	3
3. ¿Cree Ud. que los hombres son los que deben llevar los pantalones en el hogar?	85	11	4	78	15	7
4. ¿Cree usted que muchos de sus deseos están en contra de sus ideas morales y religiosas?	35	59	5	19	72	9
5. ¿Cree Ud. que es decente que las mujeres salgan solas con sus novios?	35	56	9	34	55	11
6. ¿Cree Ud. que los hombres son más inteligentes que las mujeres?	44	44	12	23	60	17
7. ¿Cree Ud. que entre más estrictos son los padres mejor se forman los hijos?	41	44	15	40	55	5
8. ¿Cree Ud. que la mayoría de los hombres casados tiene queridas?	51	33	16	63	17	20
9. ¿Cree Ud. que es natural que los hombres casados tengan queridas?	22	67	11	16	74	10
10. ¿Si es Ud. mujer, se cree Ud. muy mujer?				54	35	11

La contestación "sí" corresponde al patrón dominante. Las preguntas 4 y 5 son excepeiones; aquí la contestación "no" corresponde al patrón dominante.

CLOTHING (Translated from Spanish)

Results of interviews and survey of adolescent females in Mexico City, Instituto Solalinde, September 1970.

Average age of group: 16.4 years

Number of responses for items below ranged from a low of 8 (item 8) to a high of 30. Average number of responses per item: 24

All percentile scores are rounded to nearest 5%.

1. Do you buy your own clothing?

Always	60%	Sometimes	10%
Frequently . . .	25%	Rarely.	5%

2. When you buy your clothes, do your parents agree with your selections?

Always	25%	Rarely.	5%
Frequently . . .	5%	Never	30%
Sometimes. . . .	35%		

3. Is it important to you that your parents agree with your choice of clothes?

Yes.	100%
No	

4. Do your parents criticize the way you dress?

Yes.	50%
No	50%

5. Do your parents like the latest fashions?

Always	5%	Rarely.	15%
Frequently . . .	5%	Never	35%
Sometimes. . . .	40%		

6. Do you pay for your own clothes?

Always	25%	Rarely.	
Frequently . . .		Never	55%
At times	20%		

7. Do your parents give you a certain amount of money to buy your clothes?

Yes.	60%
No	40%

8. How much do you spend on clothes each month (in dollars)?

$5	25%	$20-30.	25%
$5-10.	25%	$30 plus.	10%
$10-20	15%		

Responses to this question are invalid since it is assumed that confusion was caused by the need to change dollars to pesos in order to answer the question. Question should be re-written using pesos.

9. Do your parents limit the quantity of clothes (that you should have)?

Yes.	25%
No	75%

10. Can you dress in the latest fashion? (Are you permitted to do so?)
    Yes. 65%
    No 35%

11. Do you believe that clothing is very expensive?
    Yes. 65%
    No 35%

12. Is being well-dressed important to you?
    Very important . 50%
    Quite important.
    Of some importance. . . 25%
    Not very important. . . 25%

13. Do you make your own clothing?
    Always . . . . .
    Sometimes. . . .
    Once in a while. 60%
    Rarely. 15%
    Never 25%

14. Do you make some of your own clothes?
    Yes. 35%
    No 65%

15. What length do you like your skirt to be?
    Mini 50%
    Midi 50%

16. Should adolescents be permitted to let their hair grow long?
    Yes. 25%
    No 75%

17. Do you consider good care of your clothes a part of being well-dressed?
    Yes. 100%
    No . . . . . .

18. Do adolescents dress contrary to the accepted fashion in order to rebel against society?
    Always 30%
    At times 40%
    Often. 10%
    Rarely. 10%
    Never 10%

19. Would you like to dress like a "hippie"?
    Yes. 15%
    No 85%

20. Does your clothing reflect your personality?
    Yes. 95%
    No 5%

21. Do you judge others by the way they dress?
    Always . . . . .
    Frequently . . . 5%
    At times 35%
    Rarely. 25%
    Never 35%

22. Do you like to be judged according to the way you dress?
    Always . . . . .
    Frequently . . . 5%
    At times 10%
    Rarely. 10%
    Never 75%

23. Do you consider the way in which your friends dress as being important?

Always	15%	Rarely.	15%
Frequently . . .	5%	Never	40%
At times	25%		

24. Do your friends influence the way you dress?

Frequently . . .	5%	Never	60%
Once in a while.	35%		

25. Do you wear a uniform to school?

Yes.	65%
No	35%

While it is evident that the school has a uniform, not all students wear it. It is not a requirement.

26. Does your school have a dress code?

Yes.	10%
No	90%

27. Do you agree that a school should have dress rules?

Yes.	70%
No	30%

28. Do you feel out of place when you don't dress like others?

Always	25%	Rarely.	5%
Frequently . . .		Never	45%
Once in a while.	25%		

29. On what occasions do you dress casually?

At school. . . .	75%
At a small get-together with friends	25%
At a dance . . .	25%

30. By what means do you keep up with the latest fashion trends?

Magazines. . . .	55%	Advertisements from clothing stores. .	15%
Television . . .	30%		
In school. . . .			

GROUPINGS BY AGE AND SEX

1. Díaz-Guerrero, Rogelio, Estudios de psicología del mexicano (Mexico, D.F.: Editorial F. Trillas, 1968)

(p. 24) Hay muchas sociedades en que la preferencia es por niños y no por niñas. En Mexico es más grave el apremio: "¡Debe ser nino!" El nacimiento de una niña, a menos que acontezca después de uno o dos, pero con preferencia de tres niños de tragedia emotiva. En el pasado con más seriedad, y recientemente con más sentido de humor, la virilidad de un padre que da nacimiento a una niña queda en entredicho. Pero fuera de esta amenaza el nacimiento de una niña significa:

a. Económicamente hablando: mal negocio.
b. Desgaste físico y preocupación moral de la familia, que deberá compulsivamente cuidar su honor que es el de la familia.
c. Aún la mejor solución del problema anterior a traves del matrimonio fuerza dentro de la familia a un intruso del sexo masculino.
d. Además, en caso de no casarse, se convertirá en una cotorra, cuyas eternas quejas neuróticas son una carga para la familia.

(p. 25) La niña debe crecer hasta ser igual a su destino: femineidad superlativa, el hogar, la maternidad. Se entretiene con muñecas y jugando a la casita. Deberá mantenerse alejada de los juegos bruscos de los niños, porque, como explica la gente educada, eso no es propio de una mujercita; pero esta idea incluso se fundamenta en variantes de la extendida creencia de que si brincase o corriese podría perder su fecundidad o, peor, convertirse en hombre.

El hombre común dice, "No corran porque se hacen hombres." Para adquirir superior femineidad, la niña deberá iniciarse en el aprendizaje de delicadas labores femeninas; como bor tejido, etc.

2. Ibid., pp. 24-25.

El papel del niño: Deberá desarrollarse de acuerdo con su digno papel de varón. Jugará con soidados, pistolas, cascos, caballitos de Todos Los Santos, espadas, etc. Deberá quitar litánicamente y poder provocar pánico a grupos de niñas. Se desaprobará severamente toda demostración de intereses de tipo femenino. En esta desaprobación participan todos: hermanos, tíos, primos y hasta la madre.

Los niños mayores discriminan a los menores sobre la base de que no son todavía lo suficientemente "hombres" para participar en sus juegos que se hacen progresivamente más masculinos (cada vez más duros, pero implicando siempre una orgullosa y dramática masculinidad). Pero aún de pequeñuela (the little girls, on the other hand) deberá siempre vestir como mujer, mantenerse limpia y bien vestida (a menudo muy elegantemente y como mujer chiquita), deberá ser graciosa y coqueta. Es interesante hacer nota que uno de los postulados, a partir de los cuales laboró por un tiempo la educación pública en Mexico, fué que uno de los ideales educativos sería hacer que los hombres fuesen más tipicamente hombres y las mujeres más tipicamente mujeres.

3. Ibid., p. 26

Adolescent males:

El signo de virilidad en el macho es hablar o actuar en la esfera sexual. Quien pesea información o experiencia en relación a asuntos sexuales es, inevitablemente, el lider del grupo.

Los prepúberes son fríamente discriminados de las "sesiones" sobre las bases de que no son suficientes "hombres" para participar.

Adolescent females:

Las jovencitas, en vez de ser evitadas, son la codiciada meta de los jóvenes. Durante la adolescencia, se desarrolla un extraño fenómeno: la persecución de la hembra se desarrolla en dos aspectos:

a. El adolescente se lanza a la búsqueda de la mujer ideal, aquella a quien desearía convertir a su esposa. Esta debe poseer todos los atributos de la femineidad perfecta: debe per casta, delicada, hogareña, dulce, maternal, soñadora, religiosa, angelical, virtuosa; . . . deberá ser hermosa, especialmente sus ojos, pero no necesariamente su cuerpo; no debería fumar ni cruzar las piernas. El papel de la sexualidad es muy secundario.

4. Gordon, Ira J., Human Development From Birth Through Adolescence (New York: Harper & Row, 1969), p. 177.

Peer Groups: Functions of the peer group:

a. It provides for individual acceptance and belonging. Safe haven from pressures of the adult world.
b. Agents of the culture. They reflect the adult cultural values, although in their own fashion.

5. Natalicio, L.F.S., "The Relationship of Aptitude and Achievement to Social Status: A Cross-Cultural Study," Memorias (XI Congreso Interamericano de Psicologia, Mexico, UNAM, December 1967), Vol. Two, Study No. 161.

6. Nicholson, Irene, The X in Mexico (New York: Doubleday, 1966), p. 98.

The modern Mexican woman ranges in position from the bureaucrat high in the administration to the servile Indian. Many Mexican women go to the university, paint, write, practice medicine, etc. In 1958, she was allowed to vote in a presidential election. There are still women who say that they can't work because it would degrade their families and threaten their social position.

THE VALUE OF MONEY ACROSS CULTURES: MONEY IN YOUR LIFE

The following poll was given to a representative sampling of young French men and women (ages 15-20). In the forthcoming workshop we plan to use these items to illustrate a point about teaching culture in the foreign language class. Therefore, we ask your cooperation in filling out the questionnaire. Please do not write your name on the survey form. Merely check the one item that you think is most appropriate.

Slide 1 What does money represent for you?

Is it, above all,

- ☐ Pleasures, the possibility of buying what you want
- ☐ Security
- ☐ Liberty, independence
- ☐ Power over others
- ☐ No opinion

Slide 3 Different reasons can guide in the choice of a profession. On the following list, which one is most important for you?

- ☐ Interesting work
- ☐ Job security
- ☐ Work that is well paid
- ☐ Work that leaves you much time for leisure activities
- ☐ Work with a lot of responsibility

Slide 5 In society today, what role, in your opinion, does money play as a stimulant to work?

- ☐ Indispensable stimulant
- ☐ It's an important stimulant but there are others which are as important
- ☐ It's not too important a stimulant
- ☐ Money has practically no importance
- ☐ No opinion

Slide 7 If you had more money, what would you buy first of all?

- ☐ Car
- ☐ Put in a savings account
- ☐ Clothes
- ☐ Motorcycle
- ☐ Trips
- ☐ Lodging
- ☐ Camera, movie camera, record player, hi-fi set
- ☐ Books, records
- ☐ Furniture
- ☐ Boat

ABSTRACT

TITLE OF PROJECT: Program to Develop Culture-Based Second-Language Competency
PROJECT DIRECTOR: C. Edward Scebold, Executive Secretary
CONTRACTING AGENCY: American Council on the Teaching of Foreign Languages
FEDERAL FUNDS REQUESTED:
BEGINNING DATE OF PROJECT: February 1974; ENDING DATE OF PROJECT: November 1974
PURPOSE: (1) To design, test, and disseminate four models for achievement of culture-based second-language competency, and (2) To develop teachers and educational personnel who are competent professionally and personally to implement a culture-based second-language learning program.
OBJECTIVES: (1) To develop a tentative taxonomy of tested linguistic and intercultural competencies appropriate to culture-based language learning; (2) To design and test four models for achievement of culture-based second-language and/or domestic ethnic language learning competencies; (3) To develop testing procedures to evaluate the achievement of the competencies and to validate both the linguistic and intercultural competencies which are defined as appropriate to culture-based language learning; (4) To develop a descriptive listing of resources and materials, both domestic and foreign, to support culture-based language learning; and (5) To prepare teachers and other educational personnel to implement programs of culture-based language learning.
NATURE: The primary vehicle for the planning, implementation, and testing of the program will be an Intercultural Laboratory Seminar. Conceived as a small, pilot effort, the Seminar will focus upon identification and validation of competencies appropriate to culture-based language learning and intercultural effectiveness, as well as strategies to effect their achievement.
DESCRIPTION OF PROCEDURES: (1) Four locations throughout the nation will be selected as sites for the development and testing of the culture-based language learning models. Teams of five members will be selected to participate in the model development, to be followed by the Intercultural Laboratory Seminar abroad. (2) An orientation/planning session will be held prior to the launching of the project to begin definition of the various models to be developed; (3) In-service planning and development of the models will begin following the orientation and continue until the pre-departure workshop; (4) Two weeks of pre-departure preparation and integration of the models developed during the in-service work will be organized on the campus of a college or university in the Washington, D.C. vicinity; (5) Eight weeks of field investigation in Egypt--to include experiential involvement of participants on both a Team group and a total Seminar group basis, as well as immersion of participants as individuals in Egyptian society--will follow; (6) A three-day national workshop for purposes of model evaluation and refinement will be held in November 1974 as part of the Annual Meeting of the American Council on the Teaching of Foreign Languages in Denver, Colorado. The dissemination of the outcomes will follow in 1974-75, in the official publications of ACTFL.
CONTRIBUTION OF PROJECT TO CURRENT ACTIVITIES OF ACTFL: This project is a direct outgrowth of two Seminars for State Supervisors of Foreign Languages sponsored by the Institute of International Studies, U.S. Office of Education, during 1972-73, and supported by numerous ACTFL activities prior to that time, including: state and national workshops on teaching culture, publications resulting from these workshops, other publications and features on teaching culture, and sessions within the national annual meeting which have focused on the needs in this area. The project is of particular importance because it provides strategies and models for the implementation of ideas which have, formerly, primarily served as points of discussion rather than springboards to action.

PROGRAM TO DEVELOP CULTURE-BASED SECOND-LANGUAGE COMPETENCY

Statement of Need and Objectives.

Historically, the relationship between culture and language learning has been the subject of much research. The results of these explorations in some cases have led to significant methodological and substantive alterations of foreign language programs. At the present time, the American Council on the Teaching of Foreign Languages (ACTFL) is probing the possibility of new developments in the substance and strategy of culture-based second-language learning.

ACTFL is an individual membership organization of approximately 10,000 teachers of foreign languages. Founded in 1967 by the Modern Language Association of America, ACTFL serves the profession through a wide range of professional activities, including a journal, Foreign Language Annals; a bulletin, Accent on ACTFL; an annual national meeting and pre-conference workshops; an annual Review of Foreign Language Education; access to the resources of the ERIC Clearinghouse on Languages and Linguistics through the journal and through special publications; an Annual Bibliography of Books and Articles on Pedagogy in Foreign Languages; and other special projects and services.

This project is the outgrowth of two Seminars for State Supervisors of Foreign Languages sponsored by the Institute of International Studies, U.S. Office of Education, during 1972-73. Aproximately thirty state foreign language supervisors participated in the two-day Seminars, which were designed to focus on the following objectives: (1) To provide an opportunity for a discussion of the importance and potential of international studies as an integral part of the curriculum of the elementary and secondary school; (2) To begin exploration with the present state supervisors into the possibilities for expanding their responsibilities to include international education and ethnic studies; (3) To develop interest in initiating programs in international studies; (4) To determine group interest in possible followup activities.

Language is a primary function of culture; it constitutes an instrument of culture--the continuously and necessarily changing values and behaviors of the group. Bruner has observed that the very essence of being human is in the use of symbols. We do not know what

the hierarchy is between speech, song, dance and drawing; but whichever came first, as soon as it stood for something else, man was born; as soon as it caught on with another man, culture was born.

When language is studied as a phenomenon isolated substantially from its broad culture source--the cultures and peoples it serves as an instrument, the cultures and peoples whose needs and achievements it expresses--the experience enjoys, at most, narrow technical significance and little purpose. Language competence may be attempted directly without prior immersion in the culture; but in the absence of culture experience, a dearth of motivation, achievement, and enjoyment is probable in the arduous task of language learning. The need for language competence and initial language learning often evolve when persons are experiencing values and behaviors of culture. When pursued as a discrete effort, segmented from the broader experience of culture, language learning is denied an important rationale and a fundamental source of motivation.

Language study that assumes a process of mechanistic operant conditioning, often evident for example, in audio-lingual instruction, fails to draw upon the motivational and academic resources of culture experience. By restricting early years of language study mainly to the acquisition of basic language skills--comprehension, speaking, reading, and writing--foreign language programs have, by and large, excluded investigation of and involvement in culture--the range of socially learned and socially shared behavior patterns. As Arnesburg reveals, a community falls short of treating a problem if it fails to isolate a reasonably full sample of the whole life of the people concerned.

Moreover, the mere addition of "culture units" to foreign language courses as enrichment, does not allow students: (1) To gain naturally by involvement in the culture, a conscious need and desire for the language, and willingness to pursue the arduous task of language learning; (2) To engage in actually experiencing the broader spectrum of culture; (3) To achieve language competence with the essential understanding of and feelings embodied in the target culture, as well as the student's own culture; (4) To realize that cultural diversity is a fundamental trait and resource of societies at local, national, and international levels.

Within this context, second culture experience is essential to prepare people to live

effectively in a culturally pluralistic society. Foreign language study has the potential, along with the social studies, to serve to educate people for a pluralistic society, since, in fact, our communities are culturally pluralistic and, thereby, linguistically pluralistic. Pluralism, domestically and internationally, is a reality, and education to live in a pluralistic world is a necessity. This evolution has as its primary resources, human inventiveness and difference. Pluralism affords different ideas, behaviors and values; therefore, it is the major source of learning and development.

Second-language study is required by pluralism; its need arises from cultural pluralism. Our schools and colleges, above all else, must prepare students to live in the real world, one which is indeed pluralistic. It must be emphasized that a rationale can be developed for numerous other very pragmatic needs for second-language competency, and it is this latter rationale which has served to focus second-language study into very narrow, compartmentalized segment of the curriculum. It is the broader application which we seek.

The MLA document, A National Foreign Language Program for the 1970's identifies language as a function not simply of the human mind, but of the culture in which minds have evolved. It is an instrument: (1) To communicate cultural differences as expressions of universal human needs; and (2) To share varied ideas and behaviors in order to engender individual and group or cultural evolution. The process goes beyond the historic melting pot. It rises beyond insecure, suppressive monoculturalism, on the one hand, and separatistic tribalism on the other hand. It serves to make cultural pluralism a significant, systematic source of human development, national unity and international community.

Exploring the cultural development of language learning assumes that students will experience early, significant values and behaviors of the culture. It further assumes on the one hand, that language competence may be a necessary condition to relatively sophisticated understanding of the culture and, even, to complex productive experiential opportunities; but on the other hand, it posits the need first to be involved substantially in the culture, directly and/or by simulation, in order to want to learn and actually to initiate language learning. Some trial strategies may, in fact, be more appropriately planned as foreign culture courses, with increasing focus upon the language component of culture, as need for and proficiency in language develops. In contrast, a strategy of culture-based language learning

may seek to teach "culture through language" by identifying and understanding the culture cues in oral and written expression, or by a simultaneous approach through which the two aspects are constantly interrelated.

Planning cultural approaches to language competence necessitates an analysis of influential resources in the school and community. The current separation of foreign culture and language study on the one hand, and domestic ethnic second culture and language study on the other hand, is academically untenable and administratively wasteful. Second culture experience embraces both international and domestic spheres, since some of the objectives of the domestic cultural experience are identical with those of the international or foreign cultural experience, for example, development of interpersonal openness with persons of other cultures, and cross-cultural communication skills.

The 1970 Northeast Conference, in considering existing language study, voices explicit concern about the negative effects ensuing from the lesser significance, and frequent derision, accorded domestic second culture and language study as opposed to foreign culture and language study. The Conference asserted the validity and educative significance of domestic second culture and language experience by recommending a broader definition of language study designed to make students more receptive to different cultures and patterns in our own multiethnic society. In fact, language programs divorced from domestic cultural pluralism and concerned exclusively with foreign cultures indicate a lack of understanding relative to: (1) The nature, influence and change of culture; (2) Learning culture; (3) The convergence of culturally pluralistic experiences in the lives of people; and (4) The educative potential of second culture experience, domestic or foreign. Language programs which enjoy clearly viewed and valid objectives soon employ available second culture experiences, domestic and foreign, to enhance the achievement of their objectives, e.g., German language community experiences in Los Angeles, and Mexican-American experiences in Chicago.

Historically, a major public policy of American education has been monoculturalism. The melting pot was policy, and the schools its chief executor. In the main, our schools have excluded and derided a culturally pluralistic approach on the erroneous assumption that it was unnecessary and divisive. Yet, now, it may be feasible to turn antagonism between schools and pluralistic communities into cooperative agents of education. In particular, the cultural

resources of communities may be an appropriate contributor to greater quality in education and identify between the schools and the people they serve.

John Carroll has indicated that ethnic origins have been a significant, supportive reality in the achievements of language specialists. For years, education planners have decried the loss of educational resources to be found in our immigrant history. Yet in fact, planners unknowingly, or by virtue of a reflexive anxiety, do not allow such cultural resources to find their way into our programs. The Stanford political scientist Hess, observed that history and social studies textbooks of the public schools have mirrored the attempt to reduce cultural heterogeneity by underplaying the role and significance of ethnic groups, although much of the actual history of the United States has been the history of ethnic groups and their impact upon the nation.

It is paradoxical for planners of language programs to serve the purpose of multilingualism at international levels, but to seek monoculturalism in one's own community and nation. The consistent precedent appears to be an additive process. International studies courses are added to a monocultural curriculum, and usually for a small number of student electors. Ethnic studies and bilingual classes are added to serve particular group needs. Foreign language classes are historically required, but added to a curriculum which remains assimilationist in purpose and program. Now, it may be recommended that separate international/intercultural language studies and experience are not merely additives but necessarily and systematically might pervade the regular curriculum. The need is to create an intercultural dimension of the regular curriculum. The term "dimension" suggests that this is not merely the addition of elective courses or specialized programs in international studies for a small number of students on our campuses. The intercultural dimension should permeate the regular curriculum common to the larger student population both in the variety of specialization programs and in general education.

The separation of language study from allied fields within the curriculum, such as social studies, further impedes the development of significant language competency. Specifically, its isolation from: (1) Study of the meaning and influence of culture (social studies); (2) Study of the students' own cultures (social studies, language arts, fine arts); and (3) International and domestic intercultural experiences, is detrimental to

achievement of the objectives of the language program, to each of these other endeavors, and to the total developmental effort represented in the school program. Language study is, in fact, part of a larger component, a more comprehensive requirement within the school program--the intercultural dimension of the curriculum.

The segmentation of the curricular program undermines the acquisition of important intercultural and linguistic competencies by students. The lack of intergration of language study and social studies, for example, retards the understanding and use by students, of conceptual and process tools to study and experience second cultures. Language study may benefit from the nationwide development of the conceptual approach in social studies and the use of data and settings from various cultural contexts to exemplify concepts and processes. Thus, language and social studies personnel may cooperate in the development of concept-based models which would integrate the selection and organization of content and situations used by each curricular area, thereby providing an integrated culture experience for students. In the past, these objectives have been pursued independently by those working in a particular segment of the curriculum, and the interrelationship of language and culture is seldom, if ever, established. It is possible, through this integrated approach, to encourage students on the one hand, to internalize the universal oneness and unity of man, since the concepts, the forces which influence and determine human behavior, are universal, and concomitantly to accept, in a non-threatening manner, the different particularistic cultural exemplifications of these concepts or forces.

Grittner observes that the recommendation that language serve as a vehicle for teaching culture, through cultural analysis of foreign language expressions, may result in the identification of cultural values and behaviors, in the conviction that foreign sounds express a different version of reality than do the English equivalents. But to restrict culture learning to that evident in language expressions severely strains and limits experience in the culture to the cultural cues hidden or explicit in verbal expressions. Culture learning then becomes a frustrating anomaly since: (1) It is as segmented as the variety of expressions used; (2) It lacks coherence in learning and, often, validity in understanding due to the historical, the accidental evolution of the expressions; (3) It can misrepresent the "reality" of a concept or idea when translated into the context of the culture--subjective

interpretation may mislead, and (4) It is severely restrictive, since culture, its values, and patterns of behavior, are conveyed as much nonverbally as in language expression. Too often, culture study through language and culture units in language courses, embodies the reluctant gestures of language learning specialists in the real world of cultural pluralism. The focus is not surprising in view of the language and literature background of language teachers and, quite often, their lack of substantive investigation of the social, economic and political realities of the target culture. Significant development of this concept has been further restricted by the segmentation of the curriculum and the fact that both society and education have, until recently, been more concerned with amalgamation than with the development of a sense of pluralism.

Culture is not a function of language; language is the result of human grouping, and culture is the living process of groups. Sherif states that the culture's realities can only be understood and valued by functioning in, actually experiencing, a new group. Existing attitudes and perceptions will then be effected.

The trucated effort of language instruction as a process of linear conditioning, ignorant of or indifferent to the stimulating gestalt of culture, debilitates not only language learning but disallows intercultural learning essential to our people in a pluralistic world. Cultures and their peoples remain foreign and socially distant, often objects of disinterest or disdain. It further discourages and hinders people from actual contact with and experience in a second culture. As a result, cultural change, cultural evolution emanating grom intergroup contact between adherents of the cultures fails to occur. While individuals may learn the verbal expressions of a culture, they are denied the opportunity of becoming more culturally universal and effective as humans.

> A foreign language is not a simple recoding of concepts common to all men; it is the medium for expressing the intellectual and emotional life of that culture... (It) must be a basic goal of the present decade to make the inherent humanizing value a central purpose of language study.
>
> "A Rationale for the 1970's"
> A National Foreign Language Program for the 1970's.

Description of Existing Program

Beginning with a state pilot workshop, followed by a national preconference workshop as a part of the Annual Meeting in Chicago, Illinois, ACTFL began focusing attention in 1971 on the need to reorient the content and structure of our current language programs. In 1972, through a contract awarded to the Modern Language Association by the U.S. Office of Education, ACTFL continued exploration in this area with a selected group of state foreign language supervisors and consultants from both within and without the foreign language teaching profession. In the fall of 1972, ACTFL sponsored a second pilot workshop, followed by a national preconference workshop on teaching culture in Atlanta, Georgia. Heavy emphasis was placed on this concern in the regular publications of the association, Accent on ACTFL, Foreign Language Annals, and the Review of Foreign Language Education.

Through the Intercultural Laboratory Seminar and accompanying activities, ACTFL hopes to take the discussion and theoretical framework which has been established in the past several years and translate the theory into practical, usable working models, accompanied by sample teaching materials, which can, in turn, serve as a basis for pilot programs in selected second-language programs.

Description of Activities

(1) Strategy

In developing a program for culture-based second-language competency, ACTFL will establish and direct four Teams as a framework for the design and testing of four models of culture-based language learning, and concomitant preparation of educational strategy for creation of the Teams include the following:

(a) Four locations throughout the nation will be selected by the sponsoring agency as sites for the development of the models. At each site, education agencies will be identified, and personnel from the agencies selected, to participate in the Team project in that area. These agencies, including school districts and state departments of education, will have demonstrated interest in and commitment to curriculum and personnel development in culture based language learning specifically and the intercultural dimension in education generally. Each agency must be willing to invest personnel and

material resources during the course of the project, through, for example, provision of release time for personnel from regular instructional or administrative responsibilities and travel expenses for certain orientation and developmental meetings of all the Teams.

(b) Selected personnel, numbering five to six from each site, will group in Teams by location. They will be drawn from the following professional areas: language and social studies instruction; language and social studies curriculum development; and language and social studies curriculum supervision. Each Team will engage in the design and testing of a model of culture-based language learning. On occasion, the four Teams will assemble as a total group, to review the models and evaluate collectively the results of model development, to share research evidence and experience, and to participate in an eight-week second-culture experience overseas.

(c) Each Team has as one of its primary objectives, the development of a model which, after testing and validation, will be disseminated nationally by ACTFL. Each of the four models proposed as primary products of the project will incorporate the competencies, both cognitive and affective, and objectives defined by all four Teams as common to all culture-based language programs. The following is a brief description of the salient features of each of the four models:

The Integrative Model

For application at the high school level, this model seeks the integration of existing curricular components, notably foreign language studies and social studies, through development of a conceptual framework. Consideration will also be given to the future incorporation of other allied fields, such as language arts and the fine arts.

The Ethnic Model

An experiential framework which draws upon the resources of foreign and domestic ethnic communities in a specific socio-geographical area, serves as the basis of the ethnic model.

Using appropriate concepts as instruments, the model provides a framework for analytic experiencing and exploration of the values and behavioral patterns, including modes of expression, of a second culture through involvement with members of an ethnic group. Opportunity for interethnic contact in the schools as one community agency, is emphasized as a particularly valuable and effective source of intercultural and language experience. The model will be designed with the assistance of the National Center for Urban Ethnic Affairs, Washington, D.C. The Center has been contacted with regard to the project, and has agreed to serve as co-sponsor, particularly in those areas pertaining directly to the ethnic resources of the country. The model will be developed by drawing on the personnel, resources, and contacts of the Center for incorporation into the curriculum of the secondary school. This model serves as the basis for the focus of the project in that it provides the most direct and immediate potential for implementation into curriculum. Furthermore, interethnic and interracial tension among various groups in the country intensifies the urgency of initiatives to foster intercultural knowledge, attitudes and skills, among which second language competency is prominent.

The assistance of the National Center for Urban Ethnic Affairs in planning the two-day orientation to the purpose and nature of the project, February 1974, will be of particular significance to the success of the project, due to the need to place the ethnic model into a meaningful context as it relates to second culture study. In the past, language study, in particular, has looked beyond the national resources in this area and concentrated instead on primarily the "foreign" or international aspects of culture study if, in fact, such culture study has been an integral component of curriculum.

Joint planning for the development and implementation of this model will be undertaken by the "Principal Investigator" in cooperation with Msgr. Geno Baroni, President, National Center for Urban Ethnic Affairs.

The Multilevel Model

The Multilevel model is intended for implementation at both elementary and secondary school levels. It differs from the "Foreign Language in Elementary School Programs" originating in the early 1960's, in that motivation for and involvement in language learning, which the former provides, evolves from second culture experience. Nor is the model patterned on programs conceived to foster bilingualism and biculturalism, which appear instead to reinforce monolingualism and culture conformity. This model, on the other hand, seeks to articulate second-culture learning, including language learning, at elementary and secondary levels.

"Culture Through Language" Model

Similar elements characterize the three models described above by virtue of their common orientation, i.e., language learning based on culture investigation and experience. The fourth model deviates from this pattern in that its approach to language instruction conceives of language as a vehicle for teaching culture. Within this context, knowledge of language is developed around a relatively manageable number of insights derived from cultural analysis of foreign language expressions rather than being based upon acquisition of one set of patterns after another of specific language skills.

(2) Selection of Teams

ACTFL has initiated contacts with five agencies which may become involved in the project. They include: State Departments of Public Instruction of Washington, North Carolina, Pennsylvania, and Texas; Division of Foreign Languages, Chicago Public Schools. Verbal commitments to participate have been received from the Departments of Public Instruction of Washington, North Carolina, and Pennsylvania, and their willingness to bear the cost sharing portion of the project has been established. Exploration continues with the remaining two agencies.

(3) Program Components/Experiences

Participants will engage in pursuit of program objectives according to three primary categories of activities or experiences. In addition to a description of program

components, a recommended time frame is given:

(a) Two-day orientation to the purpose and nature of the project, February 1974, Chicago, Illinois. With assistance of specialists in fields appropriate to second culture and language learning, participants will establish theoretical bases and devise a plan for the development of culture-based second-language learning models. Expenses will be paid by the state or local agency represented by the participant.

(b) In-Service development of learning models, February-June 1974, at the four locations from which the Teams are drawn. Each Team has as one of its primary objectives, the development of a model which, after testing and validation, will be disseminated nationally by ACTFL. Each of the four models proposed as primary products of the Seminar, will incorporate the competencies, both cognitive and affective, and objectives defined by all Teams as common to all culture-based language programs. In addition, each model will specify competencies and objectives, as well as strategies for their achievement, which are especially effective in that particular focus and approach. Expenses will be paid by the state or local agency represented by the participant.

(c) Pre-Departure Training, 17-29 June 1974, Washington, D.C. During the two weeks preceding departure for the overseas experience, the participants will convene in Washington, D.C. Washington has been chosen because of geographical location, access to library and governmental agency resources, and the availability of resource personnel within the U.S. Office of Education. The purposes of the Pre-Departure Training include:

--To cooperatively review and evaluate the models of culture-based second-language learning developed by the selected Teams;

--To gain substantive information about Egypt and, with the guidance of curriculum specialists, to establish an inquiry-conceptaul framework that will provide an integrated approach to the exploration and experiencing of Arabic/Egyptian culture and language. A plan for intensive investigation

of selected cultural concepts appropriate to foreign language instruction, including transmittal of available data related to these concepts, will be developed, utilized, and later field tested by the participants grouped into Teams;

--To explore the inquiry-conceptual framework as currently utilized in social studies curriculum;

--To plan for the intensive exploration of those concepts which are appropriate to the various models during the overseas experience.

Because of the nature of the project, four points of departure and termination need be established, corresponding to the location of each Team, i.e., Washington, North Carolina, Pennsylvania. Under this arrangement, travel to the Pre-Departure Training would be paid by the project. Per diem costs would be paid by the state or local agency represented by the participant.

(d) Field Study in Egypt, 30 June-23 August 1974, American University in Cairo. The period of in-country study in Egypt is designed to provide a direct, experiential and affective dimension to the participants' learning about a second culture, and an opportunity for firsthand collection of information and materials and the development of materials (tentative draft versions) for incorporation into the models for culture-based second-language learning. Primary emphasis will be accorded participants' observation and experiencing of the significance of second-language learning to understanding and acceptance of the culture (in this context, Arabic/Egyptian culture), and the significance for language study of second-culture exploration. The field study incorporates the following:

Eight weeks of field investigation in Egypt, to include experiential involvement of participants on both a Team group and a whole Seminar group basis, as well as immersion of participants as individuals in Egyptian society. As a total group, participants will meet with Arabic/Egyptian specialists for seminar presentations and discussion on selected

aspects of the culture and language. Participants will also engage in experiences in the society identified by each Seminar Team as particularly germane to its model development efforts. For example, one Team will undertake the identification and collection of data appropriate to the concepts selected for exploration within the multi-level model of language and culture study. Within the given time frame, participants will, on an individual basis, pursue substantive aspects of Arabic/Egyptian culture, including language, according to personal and professional interests.

All expenses will be paid by the project.

(e) Model Evaluation and Refinement, November 1974, Denver, Colorado. Following the field experience abroad, the program participants will re-assemble to undertake a total group evaluation of the models of culture-based second-language learning in light of the data collected during the field study. A preconference workshop will be scheduled as a part of the ACTFL Annual Meeting in Denver, Colorado, to allow the participants an opportunity for refinement of the various aspects of the models--competencies, objectives, strategies, human and material resources, and evaluative methods. Teams will then return to regional sites to test and validate the revised models in their schools and communities. Additional follow-up activities will be planned at this time, and consideration will be given to appropriate agencies which may be approached for funds to continue particularly the curriculum development activities begun during the project. Recommendations will then be presented to ACTFL relative to the dissemination of the models of culture-based second-language learning. During the course of the following semester, appropriate agencies, under the direction of ACTFL, will prepare proposals seeking support for the continued development of the models and their refinement as well as the development of materials appropriate to the implementation of the models. With the guidance of the participants in the Seminar, ACTFL will devise a plan for dissemination of the products

and recommendations emanating from the program. Upon adopting the plan, ACTFL will publish and diffuse these products on a national basis through its normal channels of communication with the profession. Other appropriate means of dissemination will be sought for access to those in other curricular areas, i.e, social studies.

Project Evaluation and Utilization of Results

Several levels of evaluation will be part of the program, ranging from the effects of the experience on the individual participants to the effectiveness of the models developed during the program:

(1) Participants:

(a) Pre- and post-tests of language competency to determine the cognitive improvement of language skills (tests available from Foreign Service Institute or American University in Cairo to test comprehension and speaking skills);

(b) Pre- and post-tests of the participants to determine the affective changes resulting from the intensive experience abroad (test to be developed using existing models).

(2) Models:

Since no testing instruments exist by which the effectiveness of the models can be measured, the evaluation of their effectiveness will be undertaken through the establishment of experimental and control groups in those school systems in which the models are implemented during the follow-up phase of the project. Two types of tests will be used:

(a) Language proficiency tests (MLA Cooperative Test);

(b) Foreign Language Attitude Questionnaire (Northeast Conference on the Teaching of Foreign Languages).

The evaluation will be done on the basis of the success of the models in developing the language proficiency and cultural understanding/appreciation which are established as the goals of the individual models.

Other specifics relating to evaluation appear in the section above entitled "Model Evaluation and Refinement" and in the section which follows entitled "Participant Selection Criteria."

Personnel and Facilities

The "Principal Investigator" in this project will be C. Edward Scebold, Executive Secretary of the American Council on the Teaching of Foreign Languages, and Staff Associate of the Modern Language Association of America. Mr. Scebold has the B.S. in Education and the M.A. in Spanish, both from the University of Nebraska, and he has also studied at Grace Bible Institute and the Universities of Kansas and Wisconsin. He has taught at both the college and secondary school level, and he has served as Foreign Language Consultant in the Nebraska State Department of Education (1967-70). In June 1970, he became Executive Secretary of ACTFL as well as Editor of the official ACTFL journal, Foreign Language Annals.

"Consultant" to this project is Kenneth W. Mildenberger, Executive Associate of the Modern Language Association of America. He has the B.A. (Queens College), M.A. and Ph.D. (New York University), and a variety of awards for distinguished service in foreign language instruction. He was a staff member of the MLA Foreign Language Program in the 1950's (Director, 1958-9), and was in charge of the U.S.O.E. National Defense Education Act Language Development Program from 1959-65. From 1965-73 he was Deputy Executive Secretary of MLA and Treasurer.

Facilities of the Modern Language Association, shared by ACTFL, will be used in the accomplishment of this project. The facilities (at 62 Fifth Avenue, New York) occupy two floors, and include on-site mail room, switchboard, xerox equipment, editorial and professional advice, computer services, etc.

The "Director of the Language Program" in Cairo will be El Said Mohamed Badawi, Director of the Arabic Language Unit and Executive Director of the Center for Arabic Studies Abroad, American University in Cairo. He is a Visiting Associate Professor at AUC. Mr. Badawi has the B.A. degree (Dar Al Ulum), M.S. and Ph.D. (University of London).

Three or four specialists will be chosen to participate in the stateside planning and Field Experience in Egypt on the same cost sharing basis as will be required of the agencies represented by the participants. Specialists recommended for participation include: Judith Torney, Mustafer Sherif, Herbert Kelman, Frank Grittner, and Brewster Smith.

In order to carry out the field experience, it will be necessary for the American Council on the Teaching of Foreign Languages to sub-contract with a local university for the fulfillment of certain supportive services in Egypt. It is proposed that the facilities and staff of the American University in Cairo (AUC) be secured with respect to the following requirements:

(1) General administrative support, to include assistance in liaison and organization of the various components of the program enumerated below;

(2) Specialized language instruction, to provide study of colloquial Egyptian Arabic, integrated with field experiences in a situation which will require knowledge of the language in order to gain access to the information being sought, not to exceed two hours per day;

(3) Space, to include dormitory and seminar rooms, and food service for approximately 25 participants;

(4) Culture specialists who are prepared to address themselves to specific aspects of Arabic/Egyptian culture, not to exceed two lecture sessions per week.

Contact has been made with Mr. Charles O'Connor, New York Office, American University in Cairo. Following full discussion of the nature of the program and the various requirements, an outline of the needs was forwarded to Mr. O'Connor, and subsequently forwarded to Cairo. A cable has been received from AUC indicating strong interest in the project. Mr. Badawi will visit New York in early November, and further discussions will be held at that time.

An experienced staff is available through AUC to carry out the various requirements of the program. We have assurances that staff and space will be available during the summer of 1974 at AUC so as to accommodate this project.

Specific information relating to the staff in Cairo will be supplied as an addendum to this proposal, at such time as these specific details are available.

Contact has also been established with the Center for Applied Linguistics, Arlington, Virginia, relative to a six-week Institute which will be held in Cairo from late June through early August 1974. The Institute, concerned with upgrading the training and

proficiency of linguists in the Middle East will draw upon support from the Ford Foundation, U.S. State Department, and allied agencies. Due to the availability of Language and Area Studies experts, i.e., David DeCamp, University of Texas, it will be possible for the project to draw on the Institute for consultants in specialized areas.

Participant Selection Criteria

Five to six educational specialists will be recruited from each of the four or five regional agencies identified as sites for the Teams who will participate in the Intercultural Laboratory Seminar. In addition to general criteria set forth in the U.S. Office of Education "Research and Training Opportunities Abroad 1974-75," qualifications for participation in the Seminar are outlined as follows:

(1) Professional Expertise:

A minimum of three years of experience in a professional area appropriate to second language/culture learning, as well as a contract for continued professional service for the 1973-74 school year. Pertinent areas of specialty include: foreign language and social studies supervision; foreign language and social studies curriculum development; foreign language and social studies instruction. Each regional group will include a representative sample of personnel from these areas, at state or district levels appropriate to the particular model.

(2) Personal Competencies:

As determined by appropriate instruments (e.g., standardized tests of self-acceptance), demonstrable qualities of self-acceptance and acceptance of others, which psychological literature indicates as relevant to acceptance of others of other cultures.

(3) Intercultural Experience:

A minimum of one year of experience, personal or professional, with a culture other than one's own.

(4) Ethnicity and Race:

Representation of various ethnic and racial groups prevalent in the areas selected as sites for model development will be sought. In locations

which have an Arab/Egyptian-American community (e.g., Texas), members of the community who are professionally involved in the specialities listed in (1) above and who otherwise meet the selection criteria will be given preference. At least one Arab/Egyptian-American educator must be included in the Team organized at this site.

(5) Recommendations:

Recommendations from appropriate professional colleagues and supervisors (e.g., district superintendent for a foreign language or social studies teacher).

Other Information

The stateside organization and administration of the project will be assumed by ACTFL at no cost to the project. Funds are requested for the expense of the "Principal Investigator" to travel to Cairo for purposes of confirming arrangements and for the expenses actually incurred in participating in and directing the Field Study in Egypt. It is estimated that each agency or group of agencies responsible for the organization of a Team must commit approximately $1,000 per Team member to the project.

This project is a follow-up activity to the Seminars for State Supervisors of Foreign Languages which was organized and carried out by ACTFL during 1972-73.

To our knowledge, no similar project has been submitted to the U.S. Office of Education or any other funding agency.